

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Volume Nine

CLEVELAND, O., JANUARY 15, 1931

Number Two



Early Hikers

Group of over 60 young people who went on a Hike and Sunrise Breakfast Thanksgiving morning at Texas-Louisiana Fall Assembly held with the Cottonwood church, Texas

What's Happening

Our Serial Story "Ginger Ella" concludes in this number. The story by Grace Livingston Hill begins with the February first issue of the "Baptist Herald."

Rev. George A. Lang of Lorraine, Kans., assisted Rev. Theo. Frey in the church at La Salle, Colo., for about 10 days in special meetings. A fine spirit manifested itself.

Rev. A. W. Lang, pastor of the Danzig and Tyndall, S. Dak., churches, after a long and faithful pastorate of twelve years, has resigned to become pastor at Buffalo Center, Ia.

Rev. Paul A. Friederichsen, pastor of the Gross Park Immanuel Church, Chicago, Ill., had the joy of baptizing four boys in connection with the Watch Night services on New Year's eve. Another baptismal service is in near prospect in which a number of young women will follow their Lord in baptism. All these converts are fruits of revival meetings held some months ago.

The Alberta churches will have two Bible schools this winter for their young people and Sunday school workers, one in the southern part of the province with the Freudental church, near Carbon, from Jan. 11-23 and one in the northern part with the Wiesental church near Leduc from Jan. 25-Feb. 6. Both will be conducted by General Secretary A. P. Mihm with the help of Alberta pastors.

The Men's Society of the Harlem Church, New York City, celebrated its anniversary on Dec. 11 with about 140 persons present. Rev. J. G. Draewell of Philadelphia was guest speaker and brought a message on the topic: "What hast thou in thy hand?" The missionary play, "The Stolen Testament," was well presented by a group of men. The men's choir favored with three selections. The missionary offering was \$30.25.

A concert of first-class quality and merit was given in the Bethel Church, Detroit, on Dec. 18. The members of the choir, numbering 38 under the direction of Glen C. Klepinger, and the Bethel Symphony Orchestra of 22 pieces, directed by Philip W. Miner, and Mrs. Lilian Zanoth as organist were the main contributors to the program. Two numbers, "Cherubic Hymn" and "Beautiful Savior," were beautifully rendered a capella choir, assisted by Junior girls.

Rev. D. J. Siems of Prairie Grove, Ia., passed away after a brief illness on New Year's day in his sixty-sixth year. He lived all his life at Prairie Grove where he gave himself without stint to the church there. In 1910 he was ordained and served as pastor of the Prairie Grove

church until its amalgamation with the Oak St. Church, Burlington. He is survived by his wife and four children. He loved the Lord Jesus Christ and his redemption was his theme and his song. We express our sympathy to the bereaved family and rejoice in our brother's faithful life.

News From Lansing, Mich.

The second Sunday of November the German choir of 24 from the Burns Ave. Church in Detroit came and gave us a musical program with their leader, Reinhold Zech. I'm sure all that heard them enjoyed it and also received a great blessing. The attendance at two of the programs was over 300.

On November 16 the young people of our church, with the help of the three choirs, entertained us with a dialogue called, "The Stolen New Testament," which consisted of four parts and nine characters. The dialogue took many weeks of hard and tiresome practice but at last we succeeded in remedying the defects. At last the day came that we should give it, and it was very successful. All of the young people did to the best of their ability. The three choirs gave two selections each of which was very good.

A silver wedding anniversary celebration was given November 30 in the honor of Mr. and Mrs. Leonard Powell. The pastor, Rev. Schlesinger, gave a talk and a reading which told of their love for each other and their faith in God for the past twenty-five years, during which they have won the respect of many people. Mrs. E. Powell also told of the experiences in their twenty-five years of marriage and how they worked together, always one for the other, in order to please each other. Alfred Kwast, Walley Powell and Mr. Arnold Powell also gave a selection. The talks were very interesting and I'm sure all enjoyed them. We take this opportunity of publicly wishing them all good things and many more years in the service of the King. May their host of friends grow dearer to them!

In the month of November the Ladies Aid gave a chicken supper and a large crowd attended. The supper was very good and also very successful. They made a great deal, considering the conditions of the people. Now that we are going into the new year, the B. Y. P. U. are going to do more than they have ever done before. We are all trying to cooperate, so that all of the things that we undertake to do, are going to go "over the top." The Ladies Aid and the Sunday school are also going to do better than they have ever done in the past year. In all of the different social activities we are trying to increase our membership. MARGARET MANN, Reporter.

B. Y. P. U. of Round Lake Church

The B. Y. P. U. Society of the Round Lake Baptist Church, Gladwin, Mich., was once again reorganized on October 26, 1930, with 36 members on the list. The number has since grown to 44, and the prospects for further growth are bright.

The society meets every second Tuesday in the church, has a short song service, scripture reading and prayer, after which the roll call is taken. Each member responds with a Bible verse.

At the present time we are having a contest in which we receive credit for attendance, response to roll call with a Bible verse, visitors we bring and new members who join. Our organization is divided into two groups, the "Reds" and "Blues," and both divisions are showing a fine "Contest" spirit.

The officers of the organization are as follows: President, Peter Schilling; vice-president, Margaret Doede; secretary, Harvey Gertz; treasurer, Edward Doede.

Quite Literary

The estimation of what constitutes a literary family differs.

"Is the family literary?"

"Well, they have some books," replied Booker; "a check-book, a work-book, and a dictionary for the baby to sit on."

The negro maid interpreted the word differently.

"Colonel Brown seems to be quite literary," remarked the visitor, glancing at the magazines on the floor.

"Yas, ma'am," replied the ebony-faced girl; "yas, ma'am, he sholy am literary. He jes' nat'ally littahs things all ovah this yer house."

The Baptist Herald

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The Baptist Herald

Don't Give Up Your Paper

THE business and farm depression which has struck many sections of our country is also making itself felt as far as the denominational paper is concerned. Where income has been lessened the temptation is to cut down expenses and the church and matters connected with religious work are sometimes the first to be made victims of the cut. Our Publication Society is feeling this keenly as reports from agents and boosters for the 1931 subscriptions for our papers are coming in. It is a situation that fills our Publication manager with alarm. He feels that our Publication work is passing through a time of trial and facing a crisis as many other departments of our general denominational work are also doing.

We sympathize deeply with all of our members who are financially hard pressed at this time. We know many of our churches are in rural sections that are suffering greatly from extremely low prices for their products. Many in our industrial centers are unemployed or working only part time or may be facing wage reductions. Yet we hope, earnestly hope, that our good German Baptist people will keep up their church and missionary obligations as long and as much as possible and make withdrawals if they must be made here last instead of first. Keep up your "Baptist Herald" and "Sendbote" and other papers. Do not isolate or separate yourself from other Baptists. Keep yourself informed. Keep up that which will help to nourish and stimulate fellowship and the spiritual life. Don't give up your "Baptist Herald."

Life's Radium

ONCE in the Bureau of Standards in Washington a tiny tube containing less than two thousandths of an ounce of radium was accidentally dropped on a hardwood floor and broken. With a camel's hair brush they swept up the radium. Then they washed the floor with ordinary water to get the rest of it. But enough remained to render necessary another washing, this time with acidulated water, and still another, with soda water, and a fourth time, with hydrant water. Each washing yielded about \$400 worth of radium, and still the floor was alive with radium emanations, and no accurate scientific measurements could be made in that room. Finally a carpenter came and scraped the floor. Three years later the shavings were burned, and the ashes were found to be strong in radium emanations. Is not this experience a parable of human influence, either good or bad? Once that influence has been exerted, it is almost impossible to get rid of it.

Good Business?

THE manager of a big factory in Chicago once paid such a fine tribute to his home training that we wonder how he could content himself to spend his life without making some kind of a worthy return. He said: "My father was a minister. My bringing up was very strict. I never go to church, I am not a religious man, but I owe more than I can tell to the careful training in religion and morals that I received in my home." Doesn't he owe something to the church and to his own children?

Editorial Jottings

"THE GIRL FROM MONTANA" is the title of the new serial story by Grace Livingston Hill, which will begin in the next number of the "Baptist Herald." Don't miss any installment. Mrs. Hill's stories captivate the reader.

THE ARTICLE on "Conference Meditations" by Bro. Zummach is a timely one, especially in a General Conference year. It contains many practical suggestions which all conference, convention, institute and assembly program makers may ponder with profit.

WE HOPE all our boosters by this time have sent in all the 1931 subscriptions for the "Baptist Herald" to Mr. Donner and have done their utmost not only to hold all old subscribers but to gain many new ones. It is not too late to glean the field once more for others who may still be won to the ranks of our readers.

THE "WATCHMAN-EXAMINER" prints the following motto found in Woodland Christian Church (colored), Kansas City, Mo.: "Wake up, sing up, preach up, pray up, pay up, stay up, and never give up, or let up, or back up, or shut up, until the cause of Christ in this church and the world is built up." This is a comprehensive program and it may seem to endeavor to cover too much ground at once, but every one of us can tackle one part after another until we finally get around to all of it. It will at least keep us occupied if we faithfully try to carry it out. Our churches will flourish if we get behind such a motto.

THERE ARE minimum and maximum Christians. A minimum Christian is one who is getting along or getting by with the least possible expenditure of thought, prayer and energy upon the Christian life. The Scriptures say rebukingly of such Christians that they are saved, but "So as through fire." They have no margin to spare, no surplus to carry over. Yet Christ came to give abundant life. Being a minimum Christian is not the New Testament type. We

are called to higher things—called to be maximum Christians, who will be lavish with love, not grow weary in well-doing, and who will even dare to do something extraordinary for Christ. Let us remember that Christ did something extraordinary for us.

The Denominational Paper

TODAY, as of old, it may be said: My people perish for lack of knowledge. It is absolutely imperative that our Baptist people shall be informed if they are to be enlisted. Intelligence and integrity are the very life-blood of a democracy. Just here, the opportunity of our Baptist papers comes in, and theirs is an incomparable opportunity. It is nothing short of a tragedy that these papers do not have tenfold more than their present list of subscribers. Every Baptist home in the land ought to read every week the denominational paper. May God hasten the realization of this acutely necessary goal! And may he also give needed wisdom for the editors and all others who write for these papers! To the faithfully discriminating, constructive, Christian paper, the denomination owes immeasurable debt of gratitude. By all means, let us all worthily magnify our denominational papers. They furnish our supreme medium for informing our people. And let us pray without ceasing, that the editors and all others who write for these papers shall be clothed with God's wisdom and Spirit for their exalted mission! Beyond question, our papers largely hold the key to our denominational spirit and progress."—Geo. W. Truett.

The Forgotten Secret of the Church

JOHN LEYPOLDT

ONE of the most fascinating and important and yet one of the most difficult and mysterious subjects that the human mind can dwell on is the subject of prayer. In dealing with this vital topic we are brought face to face with one of the fundamental facts in human life. Prayer is as old as humanity itself. It is not something that has been superimposed upon man by the priests of some religion; it is not a beautiful illusion or something that has been outlawed or made superfluous by modern science.

Prayer Is Universal

When one studies the subject of prayer, one discovers that it is to be found among all peoples and in all ages. Some of the most beautiful prayers are to be found outside of the Christian religion. One might as well try to eliminate physical hunger as to make an attempt to eradicate the desire for prayer. Prayer is a natural function of the soul just as eat-

ing is a natural function of the body. Did not Carlyle recognize this when he said: "Prayer is and remains the native and deepest impulse of the soul of man. Prof. W. James said: "The reason why we do pray is simply that we cannot help praying." Many definitions for prayer have been given and yet no single definition covers the entire range of prayer. It has been said that prayer is the forgotten secret of the church. When we realize the importance of prayer as pointed out in the Scriptures, when we study the spiritual development of the Christian church and the lives of great men of God, we think that prayer is to a large extent the forgotten secret of the church.

Why Is Prayer Neglected?

We believe there are at least two main reasons why prayer has been largely neglected in our day. First, we are living in a materialistic and practical age. The present age is a commercial one, devoted to the outward and the practical. Emphasis is placed upon quantity and efficiency. Never were there so many conveniences, so many attractions and so much reading material as in our day. We cannot get away from the fact that we are living in a money-grabbing and pleasure-mad age. It is the temporal, the visible, the exterior of life that attracts even most of the Christians of our day. Not only the young people but many of the older folk are living an unbalanced life.

Secondly, we are living in an extremely busy and nerve-racking age. Never was the world in such a hurry as today. The keynote of modern business is speed. Even our religion is hurried. We as a generation because of commercialism and speed are suffering from spiritual shallowness. A gentleman who visited America quite recently said of us: "You are not driving the machine of civilization, you are being driven."

So much of our life is lived on the surface. Prayer has suffered because we have been caught in the current of modern life and the church has to a large extent lost the secret of power because other things are crowding it out. Here again some non-Christian leaders put us Christians to shame. General Kodoma, of the Japanese army during the Russian war, used to retire each morning for an hour of prayer. When asked the reason, he answered: "When a man has done everything in his power, there remains nothing but the help of the gods." Mahatma Gandhi, Sherwood Eddy tells us, begins daily with his hour of prayer at four every morning. Prayer cannot be ignored without immeasurable spiritual loss to the individual, the church and human society.

A Great Intellectual Difficulty

But as soon as young people really think of prayer, they are bound to think of someone to whom they must pray. Here a great intellectual difficulty arises. We don't see God. No man has seen God at any time. Is it possible that God should be everywhere? When we try to think this question through, we have to confess that it is beyond human compre-

hension to grasp God with our finite minds. We can form no adequate mental conception of God. He is so great, so wonderful and so far beyond our puny minds that we have to exclaim with Job: "Canst thou by searching find out God?"

We feel like H. W. Beecher who said that when he tried to think of God without thinking of Christ there went up in his mind "a vague mental mist." Bunyan said: "My reason cannot discover God." Dryden exclaims: "How can the less the greater comprehend or finite reason reach infinity, for what could fathom God were more than he." We can do no better than fall back upon Jesus who said: "God is Spirit." Although we cannot see nor understand God we can believe with Jesus that God is a spiritual Reality. God says to us today: "Live as though I were and you shall know that I am." Jesus did not prove but announced God. To him God was the great Reality.

Who Is Our Supreme Authority in the Realm of Prayer?

Jesus is our supreme authority in the moral and spiritual realm. If we want to believe in the reality of God and the importance of prayer, we must follow in his thoughts and actions and make his experiences. If we as young and older people cannot follow him, then we have no one who has fully lighted up the unseen, infinite and eternal God for us in his matchless beauty and universal love. Only through Christ's revelation has it become possible for man to say: "God is Spirit, God is Light, God is Love." In trying to make God real to ourselves our whole personality must be considered. Not only the intellect but also the emotions and the will.

Jesus certainly believed that God was always near him. Otherwise he could not have prayed in the river Jordan, on the mount of transfiguration, in the desert place, at the grave of Lazarus, in the upper room in Jerusalem, in the garden of Gethsemane and finally on the cross. Jesus experienced God everywhere. Christ felt he could have communion with the Father at any time and in any place. The gospels prove this fact. Others have made the same experience.

What Great Men of Prayer Experienced

When one reads about the inner life of the masters in prayer one is struck with the fact time and time again that they felt the presence of God.

Let us look at some of the experiences made by men of prayer. Brother Lawrence says: "Prayer is nothing else but a sense of God's presence." That mystic monk did not see but he felt God's nearness. Horace Bushnell says: "I fell into the habit of talking with God on every occasion. I talk myself asleep at night and open the morning talking with him." When he was suffering from an incurable disease the Rev. J. Twichell visited him, and as they sat together under the starry sky, Bushnell said: "One of us ought to pray." Twichell asked Bushnell to do so and the great preacher poured out his heart in prayer until, said Twichell in recalling the incident: "I was afraid to stretch out my hand in the

darkness lest I should touch God." The great mystic Fenelon said in one of his spiritual letters: "Renew often within you the feeling of the presence of God."

Prof. James tells of a man who said: "God is more real to me than any thought or thing or person. I feel his presence positively, and the more as I live in closer harmony with his laws as written in my body and mind. I feel him in the sunshine or rain; and all mingled with a delicious restfulness most nearly describes my feelings. I talk to him as to a companion in prayer and praise, and our communion is delightful." Tennyson writing to a friend said: "I should be sorely afraid to live my life without God's presence; but to feel that he is by my side now just as much as you are, that is the very joy of my heart." James A. Froude wrote these significant words: "There is a power in the soul quite distinct from the intellect by which God is felt. The Christian knows through the heart." Monk, preacher, poet, layman all testify to the blessed experience of feeling God's presence.

What we need in our day is a more spiritual type of religion, a more intense desire for intimate fellowship with God and a deeper yearning for the spiritual realities of our religion. We have lost much because we have not made better use of the writings of great mystics like Fenelon, Thomas a Kempis, John Tauler and others. I believe we have a perfect right to claim the very best in the Christian religion, whether it comes from Catholic or Protestant sources. Did not Paul say: "All things are ours"? I wonder if Christian Science, New Thought, Unity and other modern "isms" would have made such inroads in our and other churches if we had laid greater emphasis on the inner life. Has not mysticism or the emphasis upon the interior life almost always been a reaction against formalism and ceremonialism, against a cold and corrupt form of Christianity? Has that not been the main reason for Pietists, Quietists, mystics, Puritans and Quakers? If we read the writings of these men who spent much time in meditation and prayer, we shall discover how they enrich our own lives.

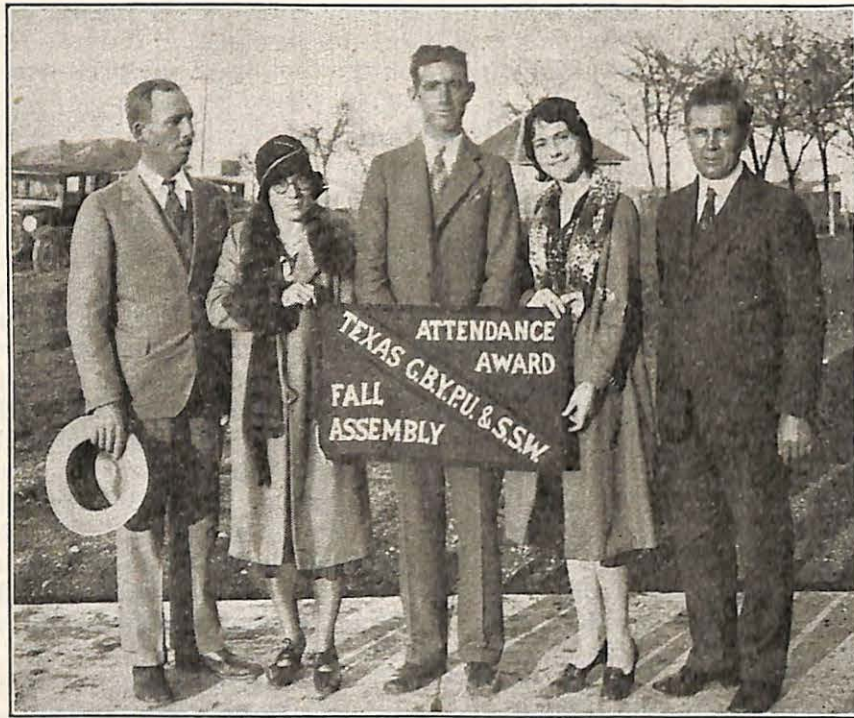
Remembered by What?

TWO clergymen, passing along a city street, were accosted by a young man who addressed one of them: "Aren't you Dr. M——? I knew you right away by your walk. I used to be a member of your congregation almost ten years ago."

As he passed on, the minister's friend laughed. "You see," he bantered, "it wasn't your sermons. Your walk made a much greater impression than your sermons did."

"Well," was the quiet retort, "don't you think it more of a compliment to a minister to be known by his walk than by his conversation?"

There is no better place to show our Christianity than in our daily walk. Christianity lived out day after day will go much further than any sermon ever could go. Better to be remembered by what we have done than by what we have said.



Members of the Mowata, La., B. Y. P. U. and Sunday school

This group traveled 425 miles from Mowata (Branch), La., to Cottonwood (Lorena), Tex., to win the Attendance banner at the annual Young People's Fall Assembly held during Thanksgiving week. Reading from left to right: Arthur Loewer, Mrs. Arthur Loewer, Paul Loewer, Miss Clara Loewer, Rev. P. Hintze.

Texas B. Y. P. U. and S. S. Assembly

The Thanksgiving holidays were happy holidays for the young people of Texas and Louisiana, for the Fall Assembly was held Nov. 26-30, with the Cottonwood church. Everyone present received a broader view of our young people's work. We also received new energy and useful instructions to carry on the Sunday school and B. Y. P. U. work in a more thorough and efficient manner in the future.

All addresses and sermons were based on the Assembly theme: "The Challenge of Life," and the Assembly motto: "Our Lives for Christ, through Vision, then Training and in Service." Bro. A. A. Schade gave the keynote address on: "The Challenge of the Kingdom." Thursday evening Dr. J. B. Tidwell, Head of Bible Dept., Baylor University, brought a wonderful message on: "Christ and the Young People," in which he impressed the large audience with the thought that Christ has a special work for everyone. Friday evening Bro. Schade gave a strong address on: "The Responsibility of Youth for Christian Progress."

Thanksgiving morning at 6.30 about 60 young people enjoyed a hike and sunrise breakfast. Just as we reached the end of our pleasant hike and saw the campfires among the beautiful White Rock Hills, the sun rose in the horizon. It is hardly necessary to say that the hikers enjoyed their breakfast at the end of the long hike on such a beautiful and brisk morning.

Thursday and Friday morning the day was begun by a 15-minute devotional period which served to put every one in the right mood for a day of study, play and attention. The devotional periods were followed by two class periods each forenoon. The classes and teachers were as follows: "Training in Church Membership," by Rev. C. C. Laborn; "Winning to Christ," by Rev. P. Hintze; "Studying for Service," a junior course by Miss Mathilda Hirsch.

Bro. Schade gave a lecture each afternoon on B. Y. P. U. and S. S. work. These lectures were followed by some very interesting discussions. Then followed a two-hour period of recreation which was enjoyed by all. We played old and new games and also had some stunts. The recreation committee certainly "was on the job."

On account of much rain and bad roads some of the Saturday meetings were dropped, and on Sunday the crowd was not as large as we had expected. Nevertheless Sunday was a wonderful day. Bro. Schade and Bro. Laborn spoke to the Sunday school. Bro. A. Becker brought the morning sermon on: "The Young Christian as a Soldier of Christ." The Sunday afternoon a program was given by the various B. Y. P. U.'s. Following the program Bro. Bartel brought a fine address on: "Growing Up Spiritually." Closing sermon on: "Living for Christ." The sermon left a lasting impression with the audience. The consecration service, in connection with the closing sermon, proved that the Assembly had not been

During every meeting the Assembly was treated to special music furnished by the various unions. It was also a great pleasure to have Bro. Schade and Bro. Geis in our midst.

During the afternoon discussions our thoughts drifted to children's songs. Our Union feels the need of a special children's song book in the German and English language, therefore a resolution was passed to publish this desire with the report. The desire is as follows: "The Texas B. Y. P. U. & S. S. Workers' Union feels the need of a special children's song book in the German and English language to be used in the Sunday school. We as a union wish we could induce and encourage the German Baptist Publication Society to take definite steps in this direction because the need of such a book is strongly felt."

During the days of the Assembly we saw that Christ has need of young people to carry on his work, that we must ever grow through visions, and train ourselves for the tasks which are set before us.

ELEONORE BREMER, Sec.

Grace Baptist B. Y. P. U., Racine, Wis.

Our B. Y. P. U. has been active in various ways this past year. In January a body of young people went to Washington Park for a toboggan slide where we had a jolly good time. We had a treasure hunt last spring; a progressive supper and also a hard time party this fall. The young people have been using these means to add to our enrollment which has been very successful.

Our year virtually wound up with three splendid addresses by our Field Secretary, Rev. A. A. Schade. He outlined some fine points in conducting our meetings which in the near future we expect to adopt. Our business meetings are held every last Tuesday of the month.

The biggest feature of our society is the Sunday evening meeting, held from 6.45 to 7.20. The variety of program including debates, discussions, playlets, studies, book reviews among other presentations brings to light splendid possibilities and talent in our group. Not only do we develop our spiritual selves and our natural talent but we are led in our thinking. Two discussions, "My conception of God" and "The Christian Religion," stimulated introspection and thought. Two interesting debates on "Denominationalism—a Hindrance to the Christian Religion," and on "Prohibition Enforcement" brought enthusiastic comments.

With our pastor, Rev. Paul F. Zoschke, and an efficient group of officers with an eager B. Y. P. U. constituency, we are expecting to gain much ground, accomplishing much within our own circle and those with whom we are in touch.

RUTH WIECHERS, Sec.

Make your church a meetinghouse, the place where you meet with your heavenly Father.

The Sunday School

Candid Correspondence

An Unposted Letter to a Sunday School Superintendent

Dear Mr. Grader:—

We all honor you for your devoted service in the Sunday school. No one can truthfully say that you are not keen on your job. Please believe that we appreciate to the full the fine qualities you manifest in discharging the duties of your important office. Largely owing to your enthusiastic advocacy, the school has been completely graded, and we all admit that it is now better organized than at any previous time in its history. We can readily understand the satisfaction with which you regularly report, at the annual church meeting, that "the school is in a healthy condition," and that "the numbers are well maintained."

In spite of these optimistic declarations, I am impelled to ask whether, after all, the state of the Sunday school is satisfactory. If the number of scholars is kept about level, it means, of course, that new scholars take the place of those who leave. What becomes of the twenty or thirty every year whose names disappear from the registers? What has become of the hundreds of scholars who have passed out of the school during the last ten or fifteen years? We know what has become of some of them. Happily, they are loyal members of the church and keen workers here or in the places whither they are removed. The trouble is that "some," in this case, means "a few." The majority, it is to be feared, have just dropped out. They may put in an appearance at the evening service on Anniversary Sunday, and occasionally the minister is asked to conduct a wedding for people who are complete strangers to him, but who were scholars in the Sunday school before his time.

You are familiar with the estimate made a generation ago that 80 per cent of the scholars are lost to the church. I am not sure whether the figure would not be higher now. In some cases, I am sure it would be. It is not right, of course, to argue that this lamentable leakage means labor altogether wasted. Even in the lives of those we once had with us in the school, and who are not now with us in the church, good influences may still be potent, but at the same time it cannot be claimed that the results are as satisfactory as could be desired. The problem is complex, I admit, and I have no infallible solution to suggest. Still, there are certain defects that can be remedied.

For one thing, there is often a very loose connection between the school and the church, the school being run almost as an independent organization. In some places there are teachers, and even officers, who have little or no contact with

the church. They may be members elsewhere, or members nowhere. There may be circumstances making such latitude allowable, but they are not common. It would seem reasonable to expect that all the staff, even primary helpers, should be faithful church members.

Then, the teaching give—even to elder scholars—in many schools does not touch upon the church, its membership, and its ordinances. (By the way, how could such teaching be given by any but a church member?) A scholar might be ten years in a certain Baptist Sunday school without getting even the foggiest notion of what a Baptist church is, and why it is. In quite small matters, too, the gap between church and school is revealed. On some too rare occasion the school will attend, say, morning worship in the church, and be awkwardly silent while a hymn familiar to the ordinary congregation is being sung. The hymn is "not in the school hymn book," or the tune chosen is "not the Sunday school tune!" You could put these matters right.

Again, you could encourage the scholars to come to church, with their parents (if they can be persuaded), but otherwise arrange for teachers to meet their scholars and sit with them. Those over twelve might be invited to remain for the whole service. It seems somewhat foolish to say (in effect) to boys and girls of thirteen or fourteen, "The sermon is sure to be dull, better escape in time." Some people are such whole-hogging graders that they would not have children at an ordinary service, but only at specially adapted "children's worship" in a Sunday school department. But this limitation means that the child is never in a position to be impressed by the fact that a whole company of people of all ages is worshipping God. Dr. Albert Schweitzer, in his "Memoirs of Childhood and Youth," has a notable word:

"I cannot support the opinion of those who would not let children take part in the grown-up services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion is what gives the service its meaning for him."

I believe it is a mistake to be content with attaching a child to a purely juvenile community, for he will grow out of it. It is better to attach him also to a community for which he will never be too old. But it is too late to begin when the normal age for leaving Sunday school is being approached. Get clear as to the purpose of the Sunday school (and help your teachers to get clear): it is to pro-

duce Christians who will take their places in the great and glorious Church of Christ.

Yours faithfully,
JOHN WATCH.
—Baptist Times.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

Jumping Beans. By Robert N. McLean. Illustrations by Ruth King.—The Friendship Press, New York. 115 pages. \$1.00.

This is the story of a roaming Mexican family that migrated from Old Mexico to the United States to better their condition, living in a tent and traveling from place to place in an old auto. Hence the catchy title, Mexican Jumping Beans. How they faced the sugar beet fields of Colorado and elsewhere is told in fascinating story form; how they came in touch with Home missionary workers and finally returned to Mexico to be an influence for good there. It is fine book for Junior boys and girls and brings the missionary friendship idea into their hearts indirectly and yet forcefully by these interesting sketches. The makeup and illustrations are good.

A Record Soap-Bubble

Sir James Dewar, a scientist, blew a bubble which lived a life of fifty-six days without bursting. This bubble went through many wonderful changes during that record of existence. It changed from rainbow to silver colors. Its film wasted away, thinning it. When it was at its thinnest its color turned to a deep black, so that it could be seen only against a white background and with light focused on it.

The long life of this extraordinary soap bubble was due to elaborate precautions to keep dust off it and grease out of the water. Pure water had to be used.

The soap-bubble responded to such clean precautions exactly as the human body responds to clean living. It received added strength and vitality. The absence of the dust of sins from our lives in the same way gives us the chance to live out splendid ideals. Too often, human beings, like bubbles, are marred from impure surroundings and fail to withstand their environment.

No Go-Between

"Won't you give a shilling to the Lord?" said a Salvation Army girl to an old Aberdonian.

"How auld are ye, lassie?" he inquired. "Nineteen, sir."

"Ah, weel, I'm past seventy-five. I'll be seein' him afore you, so I'll hand it to him myself."—Times of India.

Conference Meditations

CHAS. F. ZUMMACH

Ever since last conference the writer has had it in mind to set down some impressions received at this and other conferences. These observations are not offered by way of criticism, but by way of suggestions for future conferences. Conferences have, or should have, a three-fold purpose: First, to supply inspiration; second, to furnish information; and third, to further application.

The Inspirational Side of the Program

This is attained in a twofold way, first, in the devotional meetings, and secondly through the inspirational addresses. Of late years it has become the custom with some of our conferences to place the devotional meeting at the close of the morning session, in charge of some one capable person, qualified to make this hour one to which the delegates and visitors can bring their jaded spirits, and refresh themselves at the Fountain of Life. Certainly this method is to be preferred to the hap-hazard method of the past in choosing different persons to lead a prayer-meeting in the morning, composed of a mere handful of people, merely to provide a place on the program for every brother. This devotional hour of the morning should be made spiritually so uplifting that delegates will flock to it, instead of flocking out after the close of the morning session.

The inspirational address. It should be kept in mind, the conference assembles for "kingdom business." While there are many factors to be considered in building up a conference program, it nevertheless remains true that "great addresses usually make a great conference." The conference should send the delegates back to their respective church or fields of labor with a sense of the dynamic of the spiritual life. "Somewhere in the program every delegate should feel him- or herself caught up to the very gates of heaven," and if such moments have not been experienced then the conference has failed in its purpose so far as that delegate is concerned. In order to accomplish this the best talent must be secured, regardless of respect of persons. Speakers should be selected because of their success in their respective fields, their ability to intelligently stir thinking people and their capacity to say things in an interesting way. They should be selected without personal favoritism or prejudice, and not to please some group or faction. There is a wealth of good material which should be utilized. While the old talent has rendered magnificent service in the past, let us have new voices and new faces on the platform. If necessary we should not hesitate to bring in outside talent, great religious leaders, who will stir the conference and send us home aflame with a zeal for God.

One of the criticisms offered of a recent conference (and I fear justly so) was that it "was more like a minister's meeting than anything else." Build the pro-

gram with the audience and the denomination in mind, rather than the preachers. Representative laymen should be given a place on our conference program committees, they would do much toward preserving our conferences from degenerating into a mere "minister's meeting." To a great extent the whole business of the conference is in the hand of the ministers. The discussions are carried on by the ministers. The various committees are composed of ministers. Even the election committees (Wahlkomitees) must be made up of ministers, as if the laymen could not be trusted to distribute and count the ballots. And why must our moderators be ministers? If we want to create a larger interest in the conference on the part of our church members,—and I take it for granted we do,—we must assign them a larger part in the program of the conference. The automobile and the hard road have made it possible for folks in larger numbers than ever before to attend our conferences. We have been encouraging our members to combine business with pleasure, and to utilize their vacation to attend the conference; but why should they follow our advice if they are made to feel that they "have no business there"?

Information

"Eliminate about one-half of the sermons," some one said to me. Conference delegates are "fed up with sermons at home," when they go to a conference they have a right to expect something out of the ordinary. Around a table, set for a threshing crew, in Canada, it was noticed that one of the diners was helping himself liberally and repeatedly to the desert, to the exclusion of more substantial parts of the meal. He was asked: "Do you not want some bread and potatoes?" to which he replied: "No thanks, I get that at home every day." So while sermons, like bread and potatoes, may form an essential part of our spiritual menu, there are times, when, like the thresher, we long for cake and pie. The possibilities of pageants are great. Some form of dramatization of our denominational achievements ought to constitute a part of our conference program. Nothing is more disheartening than a set program in the regular services without any variation. It is like the memory of our dining room menu of our student days in Rochester. One could always figure out the beginning of the year what sort of a meal he would get on any given day during the year.

There is danger that our conference programs will be built up on a set and fast order received from the past, without taking into consideration changing conditions. The time has come when far more consideration must be given the language question than it has received in the past. If we expect our young people to carry on the work so nobly begun by our elders, the deliberations of the conference must be carried on in a language they understand. To carry them on in the German tongue is as meaningless to most of them as a Latin Mass to the

laity of the Catholic church. Reports from churches, organizations and committees should be concise and to the point. If there is nothing to report why spend time telling it?

The moderator's address should be the main event the first day. This should not be a sermon, but deal with the vital issues before the conference. In fact, the only sermons during the conference should be on Sunday. Doctrinal, Missionary and other special sermons are a relic of the past, to which we cling, even though they have long outlived their original purpose. Long drawn out welcome speeches and responses are not alone a "weariness to the flesh," but more often than not a waste of time. Instead of that, missionaries from the foreign and home fields, who have accomplished an outstanding piece of work, should be given ample time to tell the story of their achievements. The various denominational projects, such as Foreign and Home Missions, Publications, Educational, and Religious Education, etc., should be presented by some qualified speaker in an interesting manner, and than discussed in open forum.

Ample time should be given for discussion. There is always danger to "overload" the program, to the exclusion of discussion. Also, there should be perfect freedom of discussion, without subjecting any person to the suspicion that he is an obstructionist. There should be time to discuss the great problems confronting our churches, or in which churches, ministers or denomination find themselves involved. "To get one-fourth of the people sitting in conference discussing a problem is worth as much as to have the whole conference merely basking in the light of sparkling oratory."

The business of the various organizations affiliated with the conference should not be made a matter of open session for the whole conference, but should be transacted in a special meeting for that organization. A glaring instance of this mistake was the young people's program at one of last year's conferences, where the speaker of the evening was given the floor long after it was time to adjourn. Nominating committees, and other committees, named in advance, would do much to expedite the business of the conference, so that time would be left for discussions.

And why not a meeting for men? The ladies' organizations, the Sunday school and Young People's organizations all have their place on the program, where their peculiar needs and problems are discussed. Have the men none? Why not bring in some outstanding speaker to discuss some of the problems in which men are vitally interested, while the ladies are having their meeting?

Programs should not be too crowded. Time should be left to satisfy the social urge which is an incentive for many people to come to the conference. Seven hours a day of conference sessions is ample. The rest of the time should be given over to fellowship. To the man working alone on an isolated field, with

very little opportunity for fellowship with his brethren this is an important factor.

The Application

The best conferences are not those that merely uplift and inspire the visitor for the time being, but rather those which send him back to his church with a newborn zeal and a determination to become more efficient and more active in the work of the kingdom and in his own church. "Less of the pouring in process," more of the pouring out life. In order to send the delegate home inspired and informed, the meeting must have stirred the visitor so deeply with a sense of the worthwhile of what we are doing or attempting to do, that he will be urged to spread that influence among the members of his church at home.

To sum it all up, therefore, the formulation of a definite program, the setting forth of a definite task for the coming year for our churches, should form the central theme of our conference program, around which should center all our addresses, our discussions, and our prayers.

Thanksgiving-Days in Soppo, Cameroons

Gr. Soppo, Nov. 3, 1930.

The morning of October 31 was a bright and cheerful one. The hearts of all the natives were also very happy and cheerful that day. For at last the long-expected day on which the "New Sango" was to arrive, had come. The school-children had been very diligent in practicing songs with which to welcome our new missionary, Bro. Schirmacher. Early that morning they came to school and it was quite an unmanageable crowd that the teacher had to handle.

The steamer was to arrive in Victoria early in the morning, but we folks in Soppo had no idea when my father and Bro. Schirmacher might reach the mission-station. It requires much time to get the luggage through the customs and the motors are not dependable that one might get stalled on the road. From 10 o'clock on the children began to march up and down the road, singing songs, awaiting the truck. The time of waiting seemed rather long to them. Their stomachs made themselves also felt by the time it was 1 o'clock P. M. For the natives eat only two times a day, no breakfast, just a midday and evening-meal. I advised the children to go home and return in the evening as the expected motor might not come until late in the afternoon. But the children insisted on waiting another hour and I was so glad when at last at 2 o'clock we could hear a motor approaching, and sure enough, there was the "New Sango" from Germany. The whole mission-campus was decorated with palm-branches and flowers and it was quite a festal reception.

In the evening of that same day the school-children together with our native choir returned to give Bro. Schirmacher

another evidence of their happiness over his arrival by singing song after song.

On Sunday, November 2, we had the official welcome for our new co-worker and we also celebrated the Harvest Festival. It was a real "Thanksgiving Day." The little chapel was crowded with people. Many had come from the outstations to enjoy the day with us at Soppo.

The pastor, evangelist and deacons all welcomed Bro. Schirmacher heartily and expressed their gratitude to God for having sent another worker for the harvest. Bro. Schirmacher himself expressed his joy of having followed the Master's call and his wish to serve him here with all his heart, that through his work he might prove his love for the natives and his hopes that they, too, will learn to love him.

The Sunday school scholars rendered some very fine numbers on the program. I am really quite proud of my boys and girls and thank God for what he has done for them, that many of them follow in his footsteps and try to shine for him among their fellow-men.

Thanksgiving Day was a day of praise and thanks indeed, for not only the many material blessings but the spiritual blessings as well. Nov. 2 will also always be remembered by our Soppo people as on that day they could give a warm handshake of welcome to our new co-worker, Bro. Schirmacher. I also must say with the Psalmist: "Praise the Lord, oh my soul, and forget not all his benefits." May we all serve him wholeheartedly that his praises may be sung as far as the ends of the earth.

ERICA D. BENDER.

"The Death of His Saints Is Precious"

These are the words that Prof. F. W. C. Meyer used as a text for his beautiful and intimate tribute to the life of Mary Anna Daniel, nee Brodbeck, at the funeral service in the Bethel Church, Detroit. A large gathering of friends gave evidence of the tribute that was paid to a life that had been well lived. Surely "Precious in the sight of the Lord is the death of his saint." Mrs. Daniel was born Jan. 7, 1863, in Neuhausen, Oberamt Urach, Württemberg, Germany. In 1881 she came to the United States and made her residence in Rochester, N. Y. The following year she was converted and later baptized by Rev. Peter Ritter. It was a glad day when on September 25, 1888, the boyhood chum of Bro. Daniel was called to pronounce Carl Daniel and Mary Brodbeck husband and wife. Forty-two years these two perfect complements to one another were able to share joys and sorrows. Mrs. Daniel, in spite of a fine family that put a demand upon her strength and time was a worthy co-laborer of her husband in the forty-two years of his ministry. They served together in Waterbury, Conn., 1888-1890; Harlem, N. Y., 1890-1896; Rochester, N. Y., 1896-1908; Buffalo, N. Y., 1908-1913;

Detroit Bethel (then the First German-American Baptist Church), 1913-1922; Superintendent of the Missionary and Benevolent Society of the German Baptist Churches of Chicago, 1922-1928, and pastor of the Second German Baptist Church of Chicago since 1928. Besides the husband eight children survive Mrs. Daniel—Mrs. H. A. Mills, Mrs. Roy D. Pichler, Mrs. R. W. Busse, Mrs. Chas. F. Seegar, C. A. Daniel, Jr., Walter R. Daniel, William R. Daniel and Alvin L. Daniel. Two sisters, Mrs. Anna Reuser and Mrs. Barbara Woerner, grieve with the others over the loss that all have sustained through Mrs. Daniel's demise. May Christian friendship and God's grace help these bereaved folk to bear their loss courageously!

The B. Y. P. U. of Killaloe, Ont.

A year ago we reorganized as a young people's society. Some at the time were downhearted and discouraged, but after the suggestion of giving it a fair trial, the young people united together. Under the loyal leadership of Mr. Gordon Kuehl they rendered a program on the fourth Sunday every month with great joy.

Our membership of the B. Y. P. U. is divided into passive and active members.

Our young people contributed generously toward putting a new roof on our country church. We had many things to be taken care of this last year in both churches, in the village and in the country, but all is paid for. To Jesus' name be given the glory and honor.

In the month of August we were fortunate in having Prof. A. Bretschneider with us for a week, giving the young people very helpful and inspiring lectures. Since that time we started a teachers training class in the village church to train young Sunday school teachers.

On Nov. 25 our B. P. Y. U. gave its annual program. A well prepared program over two hours long was rendered. A missionary play of India, "Just Suppose," and a dialogue: "Who is my neighbor?", instrumental duets and violin solos, interwoven with recitation, all added to the attractiveness of the program. After the program we were invited to the social room for refreshments and a little chat of fellowship.

We send heartiest greetings to all the B. Y. P. U.'s of the Eastern Conference and wish them a successful year.

REV. WM. JASTER.

A Catholic Converted in Prison

While in the Omsker Prison, through God's wonderful leading I was often surrounded by a small group of Germans. In the morning we all gathered in a corner where I read the Word of God and made a few comforting remarks. One of these men who was as Catholic, drew back at first, but nevertheless, one could feel that a struggle was going on in his soul. This soon became evident.

One morning after reminding all of these friends of the seriousness of our situation, not knowing whether the sun

Marks of a Good Citizen

G. B. WALL

Webster defines a citizen: "A member of a state—a person—native or naturalized, of either sex, who owes allegiance to a government, and is entitled to a reciprocal protection from it."

Our question however is, How are we to recognize the marks of a good citizen? Of course we must turn to the greatest of all authorities—the Bible—for our answer. Naturally we shall not have time to go into a detailed discussion of all the minor qualifications necessary.

Are we justified in taking the stand that we should not concern ourselves with affairs of civic nature? Phil. 3:20: "For our conversation is in heaven from whence we look for the Savior—the Lord Jesus Christ." Does this excuse us from performing our civic duties in this life? Does this lift us above the pale of the law? Does the fact that you are a citizen of the United States release you from the obligations of state and city duties?

A real Christian differs from a successful politician inasmuch as the latter realizes the breaking down and failure of our present day system of government and tries to remedy it by various social and governmental experiments (or reforms). The Christian realizes that the only successful form of government is theocracy and realizes that only with the coming of our Lord and Savior will the unrighteousness of our present day of government be righted.

How then can we recognize good citizens?

First, they recognize no class distinction. While it is true that here in America there is supposed to be no class or social distinction we find it prevalent wherever we turn. The races are set against one another—the rich despise the poor and the middle class looks with scorn upon both the former. The professional person looks down upon the laborer and the laborer hates the professional person.

Society is divided in itself. For example, Vice-President Curtis of the Washington Society says, "Our nation is praised as a government of the people—by the people—for the people," and so it should be in reality.

The spirit of this is gradually obliterated. Shrewd lawyers can twist the ends of justice to suit the occasion and defeat the ends of real justice.

Is it our duty to visit pits of infamy in our efforts to bring about the fulfillment of the law?

No, I do not believe that this is the business of a Christian. Our business is to show a better life than our neighbor. A life lived in peace and quietness but at the same time a determined stand for right.

I believe one of the greatest opportunities and also the most recognized method of showing the character of our citizenship is through the ballot.

This is recognized as a thermometer of your interest in civic affairs and should

be the greatest weapon placed into the hands of the citizens of our county.

Why is it that at an election seldom more than 50% of the registered voters cast their ballot?

What about Christian prayer for enlightenment upon vital questions?

If, for example, we believe that the heads of all nations are placed there by God, all powers are subject to God. (Rom. 13:1-7.) A national and state election is called—as will be in 1932. What should be the procedure of all true Christians? Should it not be, the presenting of the magnitude of the question and acknowledgment of one's inability to decide this question before the throne of God with an unbiased mind and open heart and the appeal to our Supreme Guide in all matters for the proper enlightenment and the expression of his will in this matter? Could the result be that 50% would stay away from the polls? Part of the balance vote Republican, part Democratic, part Socialistic? No, it would be such an overwhelming victory for righteousness that even the foundations of hell and iniquity would be shaken.

How many of us vote intelligently when we do cast our ballot? How many really know for whom we are voting or what we are voting for? With some people the vital question is, Does the man belong to the Catholic or Protestant religion? Also, Is he foreign-born or American? How many really inquire into his ability to intelligently fill the position, into his honesty and integrity or what effect the filling of this position will have upon the welfare of the community and nation?

May we all try to be such citizens as are glad to stand before their God and answer his challenge cheerfully and with the full conviction that it shall be said of us, "Well done, thou good and faithful servant"

Los Angeles, Calif.

He Got the Job

We see a touch of initiative now and then. It is all too rare. But when it appears, it is apt to receive recognition.

You have heard of a "want ad" for an office boy which brought many applicants at the appointed time and place. They were all lined up, each awaiting his turn. However, one little fellow scribbled a note and handed it to the young lady at the information desk requesting its immediate delivery to the boss. When he opened the note to read these words: "I am the last kid on the line. Don't do anything until you see me."

Of course "the Boss" waited until he saw the writer of the note. He found him not only with that sparkle of originality which attracted his attention but also with other qualities commensurate. So the job went to the "last kid on the line."

At many another time and place the last may be first. It is more a matter of capacity and of skill than it is of position in the line.

Why?

is your subscription to the

"Baptist Herald"

1931

not yet received?

The first month of the new year has already passed. Why are you delaying your subscription? It is of vital importance that you continue with the "Herald" family. It is tremendously important to the publishers that every subscriber stay by the enterprise in support of the denomination in its effort to put in circulation an English publication of denomination-wide interest.

Our young people notably should take the paper; it should be in every family where there are young people growing up or grown up.

Some of our constituents have so grown away from the use of German that unless they take the "Herald" they will not be well informed and that will spell disaster to our cause.

With much appreciation of the gratuitous work of our boosters their responsibility is great in holding all old subscribers and winning new ones as well.

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